

The **AMERICAN FRIEND**

Pacific School of Religion
Berkeley, California

DECEMBER 16, 1954



Courtesy of A. Willard Jones

Children from the Holy Land enact the great drama of the Nativity. These girls and boys at the Friends Girls School in Ramallah, Jordan, participate in the pageant at Christmastime in which children the world over are now honoring the Christ Child on his birthday.

A Psalm of Hope

By Charles A. Pierce

To Whom Else Shall We Go?

By Elizabeth W. Furnas

Unto You Is Born . . .

An Editorial

A Psalm of Hope

A Devotional Meditation on Psalm 130

By Charles A. Pierce

Out of the depths have I cried unto thee, O Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

On first thought, one does not know whether the psalmist is in the depths of despair or of worry or of grief, but then when we read further and learn that he is talking about forgiveness and the mercy of God, we realize that he must be in the depths of humiliation over his wrong-doing. Between the worries of war and the treachery of his son Absalom, he did have enough to cause him anxiety, but it was his own sinful heart which brought him into his deepest despair, as is shown by a reading of Psalm 51.

Now David would be the first to acknowledge the righteousness and justice of God, which is the character of God as portrayed largely in the Old Testament from the time of Moses to the prophets Elijah and Amos. In this psalm, however, he takes a forward looking attitude, and lines up with the prophet Hosea in claiming that God is a Lord of tender mercy and loving forgiveness. Thus he became a true progenitor of the Christ, who came to reveal to men the love which is in the heart of God our Father and Creator.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

This passage suggests that if God turned bookkeeper, and kept a

strict account in his ledger of our good and evil deeds, not one of us would be able to stand in the day of reckoning. Then David makes a fresh beginning and says, "But there is forgiveness with thee." That is what gives us renewed courage to make a fresh start. When our earthly father forgives us for our wrong-doing, we are reconciled to him, and we give him our devotion and our love. It is no different with our heavenly Father who loves us with an everlasting love, and who goes out even into the wilderness to bring back his lost sheep.

I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that wait for the morning.

In his distress David felt the same as we so often feel—that no one had received so much misfortune as he had experienced. But he forgot that these conditions are common to the lot of man—that we all have our sorrows to endure and our trials to bear. He learned that our disappointments lead us from pride to humility; they drive us from indifference to sympathy; best of all, they turn us back upon God, the source of all comfort and consolation.

David said, "In thy Word is my hope." When a man falls back upon the Word of God for wisdom and for strength,—when a man turns in prayer and supplication, then he comes into contact with the primal forces of the universe

which endow him with the power to rise above earth's calamities, and which give him the vision to see life's problems in the perspective of eternity rather than of time. When our love grows cold and our trust is near the breaking point, it is hope which keeps our love warm and our trust vital.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

This psalm begins with a heavy heart; it ends with a victorious spirit. It begins with the moral weakness; it ends in spiritual valor. It begins in the depths of mourning; it ends on the mount of rejoicing. David began with a concern over his personal problems, but soon expanded in his concern over the social welfare. His individual troubles soon broadened out in a large-hearted sympathy over the national affairs. David desired for Israel the same blessings as for himself—deliverance from his despair, freedom from fiery trials, courage for the day of conflict, and peace at last with God. Even when security eludes us and friends fail us, we can still hope in the Lord, for we read in his word that he who doeth the will of God shall abide forever.

Let us pray: In our dark days, our heavenly Father, may we know thy grace is sufficient for all our needs. Through thy forgiveness, may our waywardness be turned into a new loyalty and love for thee. May thy Word give us hope, and may hope give wings to our faith and buoyancy to our love. When we go down into the valley of despair, may we go through the valley, until we find the hills of hope, through the merits of thy Son our Savior. Amen.

THE AMERICAN FRIEND

Old Series, Vol. LXI, No. 24

New Series, Vol. XLII, No. 24

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH ST., RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.

Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Application for re-entry as second class mail matter pending.

Unto You Is Born . . .

... A Savior

Men are sick, sin-sick. Their illness is soul deep. No whispered words of counsel will correct their ills. No diagnosis will leave them well. No mere example of the good life will cure their spiritual malady. They require an answer greater than their needs—an answer which is at once personal and spiritual. Only God can speak to their condition.

The first great fact of Christmas is that a Savior has come, the personal answer of God to the personal need, the spiritual cure for the spiritual disease. Nothing short of that can save men personally and collectively. It was not enough that Jesus should be good. He must be the good physician — his life a fountain of communicated health to men. From the manger to the cross to the resurrection, his life, his death would speak to every penitent soul, "Thy sins are forgiven thee." He came first of all as the Savior.

... A Sovereign

What indeed is the authority that can rule the world? Finally it must be an authority that is accepted by those who obey it. Therefore it must be planted within men. So long as it is external and forced men will break it. No dictatorship, however benevolent, can endure. Time is against it because the free spirit of man, free to love and obey God, is against it.

King and potentates come and go. The very concept by which they force their will recedes with the centuries. A new spirit arises, a new hunger for an eternal kingdom expresses itself. As the Caesars, Herods and Pilates strut in their feigned power, the foundations under them shake. The creative spirit of God moves on the face of the deep, the very air is alive, pregnant with possibilities. Surely somewhere, sometime, someone will be worthy to lift the scepter, someone whose royalty is that of God himself.

Christmas marks the birth of one whose reign is eternal, whose dominion is universal, whose kingdom is spiritual, whose authority is the love of those whom he rules. Therefore he is indeed King of Kings.

... A Master

Those who enter his kingdom find the Master under whom they become masters of themselves. They meet One in whom is Life and that fulness of life is what they deeply want. This One is not standing apart from life—in him is life. To come to him is to find one's self. It is like coming home.

Like Augustine, men learn that their hearts are made for him, and there is no rest till they rest in him. Now their sin looks ugly, unbecoming, a great wilderness from which he has led them. They did not leave life to find him, they came to him to find life. What now is called *self-mastery* was first of all *his mastery*.

Christmas marks the birth of a Master of life, one who is the door and the way of life itself.

... A Teacher

Those who come to him find not the terminus of the road but its beginning. They walk with him and as they walk their lives unfold. They start growing. Their daily life is a story of their own maturing, their training in the life of the spirit.

It was not enough that they *start* with him, they must continue. To continue is to learn of him. To learn is to be transformed by the renewing of mind, for as they walk with him he asks over and over again, "What think ye?" He *calls out*—not only does he call out his followers from the throng, he calls out from them their own full selfhood.

This is indeed freedom, because it is disciplined by high purpose. One's own destiny is being fulfilled. For this great fellowship with the Teacher, they are born. Their minds kindle to his truth, their souls are vibrant with the possibilities of mind and spirit under his guidance. This is life under one who can unfold life.

Christmas marks the birth of the great teacher under whom man comes to his full stature.

... A Friend

The great Teacher offers no stilted course of studies, no class room insulated from life. He moves among the multitudes, touches broken bodies and lost souls, and restores men who faint with their confusion. He gives them a new center for faith and life. He is a teacher who is also a friend.

The hills through which he with his learners walks, the lilies of the field, the sheep on the hill side, the birds that fly above—all these are a part of this strange new curriculum, this unusual school. It is his way of bringing his disciples into the *fulness* of life. It is the end, the aim of all genuine education that the educated shall be mature in life itself. This is not only life, it is Life, for finally there is no true life apart from Him.

Christmas gave to lonely men, broken hearts, frustrated people a Friend who in their darkest and brightest hours walks with them. He is Emmanuel—God with us!

—E. T. E.

To Whom Else Shall We Go?

By Elizabeth W. Furnas

Elizabeth W. Furnas, better known as Betty Furnas, is the wife of Paul J. Furnas, comptroller of Earlham College. She is a member of Clear Creek Meeting, and active in many Friends organizations.

The great cause of establishing God's Kingdom on the earth as it is in heaven still has priority over all the other many calls for help that assault the human family from every corner of the world. This is the unfinished business on all agendas, whether it appears in words or not. Until that is taken into consideration first, no immediate business can be rightly dealt with. The few moments of silent prayer before our Quaker business sessions are toward this end and may have profound effect. It is essential to do all we do in the light of this continued unfinished business. Never lay it down, even when other matters are taken up. This is what may be called "acting on two levels at once," which Friends are expected to do.

If all men could be brought to look upon themselves and each other as potential, though far from complete, sons of the living God, within a family framework of mutual responsibility and mutual benefits, then the business of working out programs for peaceful living, creative work, food supply, housing and perhaps even minimum defense measures could be taken up in turn and effectively. But the basic thing, belief in the Kingdom of God, must be there to begin with. And it is there to begin with for God has written it in men's hearts. It has not been fully applied by any but its validity is unquestioned in man's best thought and action. Jesus was right when He said, "The Kingdom of Heaven is within you . . . Beloved, now are we the Sons of God. It doth not yet appear what we shall be!" On this tremendous ground of faith we are all gathered and then set upon our various paths to implement and to work out what this can mean.

The Beginning and the Ground

It is important that we know

where this increasingly urgent concept of the oneness of our human race began. It began with God. It is still grounded in God. All the great leaders of man feel this connection with God and with the past. Present and future streams of men and women feel it too. Woe to any self-made leader who denies this fundamental unity and builds enmity and fear between national or ideological groups. That road leads to ruin and war and insanity. The only road to peace and healing is that one laid out by our Creator and his true prophets. As Christians, we Quakers look to Jesus as the one who speaks with authority and persuasion on this basic matter. He has for us, as for those he taught in Galilee, the words of eternal Truth. "Thou shalt love thy God . . . and thy neighbor. . . One is your Father . . . I came to minister to the sick and the sinners . . . and the childlike. . ." Jesus was not speaking to his own race and church alone, although he longed that they would lead the way. He saw his Father's business as a world business.

This consuming passion of Jesus for the redemption of all men grew out of the strong Jewish tradition and faith and Scripture with which he grew up. His mind and spirit were good ground for the Holy Seed. Not by some miracle overnight, but in thirty years of careful nurture in home and synagogue, in hours of solitary prayer, and questioning he learned to become One with God, seeking to do God's will. He saw himself in the suffering servant foretold by Isaiah and the prophets whose vivid words were frequently on his lips and whose experience of God so closely resembled his. Yet he carried their Ark of Truth into new territory—to the Gentiles—beyond the chosen race. There were no people then or are there now he would not save. When his life and ministry were cut short, temporarily, by misguided authorities of Church and State, he prayed in anguish, "Father, forgive them. They know not what they do!" Has mankind ever known greater love than this? To whom else, indeed, shall we go?

We are the inheritors of this great religious faith. Christianity catches up what lay behind Jesus and all that he added to it out of his own great love and insight. We look to him with ever increasing confidence and longing. We see in him One whom God "Fathered" with special care, poured out his love upon as for an only begotten Son, in order that all men might be "reconciled" to the Father and to each other. Oh, the generosity of God! Jesus felt this from his youth up. It became his consuming passion to share it with his fellow men in all the world. Beginning with a few chosen companions, when the multitudes turned away, Jesus pressed forward against human slowness of heart and mind to show God's love and his firm commandments.

The world still waits for its salvation. The white harvests still lie about us and many people starve and freeze and cower in fear. They are driven into unsafe folds because the true Shepherd's work is hampered by unprofitable servants. Christianity has the answer in Jesus the Christ. If we look steadily into his face and ponder all the things he said and did, we can find all that the world needs. "Come unto me and I will make you fishers of men." To the extent we do come unto him in spirit and in truth, we must offer his companionship to all men. Our hearts bow under his judgment. We have been unworthy stewards, too! The clear insights of Fox and Naylor and Woolman have been lost or misapplied too many times in our corporate keeping.

The Call Persists

Yet the call persists. We must get on with the unfinished business of the Kingdom Of God. "Are ye able?" If we have anything to offer the sick and sinful—and the childlike of our world, it must come from a determined and passionate following of Jesus, the Christ. He pointed to God. We must point to him as the One who knows the most about God and Who became One with God as he prayed to do his will. But we must do this in no archaic terms, no book-learned wisdom. He must have become our personal Savior in the true sense. Our little lives must show something of his spirit. Else we are none of His and the world will know it and wait in fear

and longing as other ways are tried and found wanting.

As Jesus translated the ancient Hebrew experiences of God into his own idiom and time, fulfilling God's promise of old to give mankind a Savior, so we must give the faithful interpretation in word and Christian message present and faithful interpretation in word and deed. Perhaps Quakerism can offer healing and sanctuary to the seekers of our day. But not as it is. We must go back to our Source, back to Him whose words have Eternal life. If we have the courage to submit all our works and our words to his teaching, we can receive the ancient power in Christianity in general and in Quakerism, in particular, to make them real agents with Christ to bring all the world to God. The Holy Spirit will work with us to this end.

Thoughts for Friends

There were many earnest messages for us to humble ourselves and obey the calling of the Lord, to get down to where the Lord can speak to us and be faithful to the talents he has given to each. We are asked the question, "Am I one who has five talents and how can I best use my knowledge to the glory of God?"

* * *

The Lord's yoke is easy and his burden is light. We should be doing things for Christ's sake and not our own. The desire was that we might become as clay in the Master's hands; to be molded however he would have us, that we might be as strength to him.

* * *

When one is unfaithful to a call or known duty, he will not only suffer great loss himself but his family and the whole meeting will suffer as well.

* * *

God reveals things by the spirit within each of us. It is not the building we are in, the time of day, or the people around us; but it is the light of God within that we must listen to if we are really to do His will.

* * *

The Bible is God's road map. Make use of it for God's glory.

* * *

Without love and charity, we are nothing in his sight. Obedience is greater than sacrifice.

From the Minute of Exercise
Ohio Yearly Meeting
(Stillwater)

Quaker Team at the United Nations

By Cornelius Kruse

For the fourth year, Friends are at work during the General Assembly of the United Nations attempting in quiet ways to open channels of good will in international relations. This year, Cornelius Kruse, Sydney Bailey of England and Lois Kellogg Jessup form the Quaker Team of three, with other Friends coming for shorter periods.

If contact and communication between the United Nations and the constituency represented are among the chief functions of a non-governmental organization accredited to the United Nations, the Quaker team at the General Assembly would seem in the process of fulfilling this function in considerable measure. Evening groups of from twenty to twenty-five persons, representing Friends in the U.N. Secretariat or in delegations at the United Nations, have been guests of the team and of the Quaker House Committee at the new Quaker House at 48th Street in New York. A group of high school students gave all members of the Quaker team a thrilling evening because of their intelligent and informed questions, their imaginative and uninhibited discussion of important problems now before the United Nations. We felt that these young people could be trusted to meet their future responsibilities in world affairs with concern and understanding.

Another seminar group of about thirty persons, recruited by the staff of the American Section of the Friends World Committee and representing Friends Meetings from widely separated areas in the United States, participated with evident interest and concern in a program arranged by Lois Jessup of our team. At the United Nations and during two evening meetings at Quaker House, they heard distinguished participants in the work of the U.N. present interesting and challenging accounts of past achievements and present and future problems.

The team likewise tried to be of assistance to Barrett Hollister, the new director of the seminars or conferences for promising young diplomats, which will, as in previous years, be held on Lake Ge-

neva at Clarens, Switzerland, in his attempt to get in touch with delegates of a dozen or more countries with whom participation in these seminars by their younger colleagues could be discussed. It was heartening to observe how warm the responses of these delegates were to these approaches on behalf of the conferences. It may be added parenthetically that a Clarens reunion evening of past participants now at the United Nations was arranged during this visit of Barrett Hollister.

On United Nations Day Sunday, October 24, a hundred and fifty guests from New York and its environs came for tea to the Quaker House during the hours from two to six. Many guests expressed great interest in the work of the team.

As in previous years, a great number of guests from the secretariat or delegations of the United Nations came to lunch or dinner at Quaker House. The team was particularly happy to have had Mr. Selwyn Lloyd for dinner before his departure for his new duties.

The Quaker Team wishes to record its deep appreciation of the contribution made to its work by Duncan Wood during the all too short period of his stay in New York. His intimate knowledge of the proceedings of the Geneva sessions of the Economic and Social Council and of some of the important Specialized Agencies with headquarters in Geneva helped the group greatly in providing background for the understanding of present issues in these fields. We rejoice that it was possible at short notice for Konrad Braun of Woodbrooke to join in for the rest of the period of the Assembly.

Former members of the team greatly miss the cooperation in previous years of Agatha Harrison. Many members of the secretariat and of delegations have expressed to us their great appreciation of what she meant to all who came in contact with her. It may be hoped that her spirit and her conception of what a concerned and imaginative team can do still animates our work and inspires our present understanding. The group, as always, is mindful of the trust Friends the world over place in them and hope that in their contacts and opportunities for communication they may at least in some measure become worthy channels for universal love.

Service Committee News

In the year ended September 30, the American Friends Service Committee shipped overseas 1,945,000 articles of clothing, including shoes and bedding; 16,224 pounds of sewing supplies and equipment, including several sewing machines; 89,176 pounds of soap; 115,000 yards of textiles donated by manufacturers; 9,671 pounds of leather; 21,646 pounds of medical supplies and 4,000 pounds of knitting wool. At conservative values, these shipments were worth \$1,469,306.

* * *

Applications for two fellowships, one at home and one overseas, must be made to A.F.S.C. at 20 South 12th St., Philadelphia 7, Pa., by Feb. 15. The Charlotte Chapman Turner award of \$1,000 is offered a married person with family who is interested in advanced study toward a career of alleviating social or medical ills. The award, made since 1948, was split this current year between two social work students at the University of Oklahoma: Armin L. Saeger, Jr., member of Fair Hill Meeting, and Helen Day Briggs of Penn Valley Meeting (Kansas City). The other award, the Mary Campbell fellowship, is made to graduate students preparing to serve as emissaries of international and interracial goodwill. It varies in amount for studies in the United States and awards \$1,000 for studies overseas. The current holder of the award is Robert B. Looper, Friend from Oklahoma City studying at Oxford University.

* * *

The first family to be brought to the United States under the 1953 refugee act by the American Friends Service Committee has arrived. Members of the family include Erich Fuehrer, 40, his wife and a son, 10, and daughter, 11. They are members of the Evangelical church.

A German soldier who was put at forced labor in a Czechoslovakian mine when the war ended, Fuehrer escaped into Bavaria in 1945. Meanwhile, his wife had been forced to flee from their home in East Prussia as armies from the East moved in.

The family was introduced to members of eight Friends Meetings at New York's Twentieth Street Meeting House. Fuehrer, a typewriter and teletype mechan-

ic, is looking for work. His prospective employer has been forced to lay off workers in the months between promising a job and Fuehrer's arrival.

Quakers in this country have been asked to provide assurances for 1,000 families, or one for every local Friends Meeting in the country. So far assurances have been signed for 36 families; 54 more are pending.

Young Friends Meet

The Young Friends Committee of North America met in Richmond, Indiana, on Oct. 30-31 for an inspiring weekend of business and fellowship. Twenty Yearly Meetings in the U. S. and Canada were represented, and we felt deeply thankful that so many were able to be present, including carloads from Kansas and Philadelphia, representatives from as far south as North Carolina, and as far west as California.

The Committee concerned itself primarily with plans for the next All-American Young Friends Conference, which is to be held at Friends University in Wichita, Kansas, from August 20-27th, 1955. The theme of the conference will be "Christian love." The Committee also reviewed the status of the Young Friends periodical which is being published quarterly in various Friends papers, and which (though still in infancy) appears to be well-established.

Saturday evening the five Young Friends who traveled among Friends in Europe last summer (Mary Ellen Hamilton, Gordon McClure, Maxine Bond, Joanna Ayers, Wilmer Stratton) gave a report of their trip and showed pictures of the Friends and places visited. Plans were laid for a possible trip to Germany Yearly Meeting next summer, should a group of Young Friends feel called to attend.

In realizing that the Young Friends Committee was officially organized only one year ago, the group expressed satisfaction with the progress which has been made and enthusiastically looked ahead to the future. The Committee now has contact with all but two Yearly Meetings, which is quite encouraging, and furthermore, it is promoting several new projects as well as assuming responsibility for future Young Friends conferences.

Wilmer Stratton, Clerk.

The National Council Assembles at Boston

The National Council of Churches of the U.S.A., with thirty constituent member churches, met at Boston November 28-December 3. There were about 2000 attenders from all parts of the United States and several from other countries. Of these, 650 were voting delegates. Among the total attenders were eighteen Friends, ten of whom were official representatives to the Assembly from the Five Years Meeting or Philadelphia Yearly Meeting (Arch Street.) Five Years Meeting delegates were Freda Hadley, Charles Lampman, Leonard Hall and Errol T. Elliott. This gathering marked the fourth anniversary of the National Council of Churches.

The main questions of an organizational nature were: First, whether to continue as a biennial or to become a triennial meeting. The latter was decided upon without much debate. The second question, on location of the permanent headquarters, was not so readily resolved. Through the decision to continue in New York City with a major and secondary location in Chicago was carried, there was a very substantial opposition. This opposition might well have been much larger had the sessions been held in the mid-west. The reaction against an eastern seaboard location is so strong that the National Council cannot safely ignore it.

The third problem is really a range of questions that have to do with the integration of the Council itself. It is still in the earlier stages of growing up and achieving an inner functioning unity for its departments. Uniting several former inter-church bodies, it now has a budget for near \$10,000,000 and a united strength that begins to give to evangelical Protestantism a voice that is effective in national and world affairs comparable to that of the Roman Catholics who have, by their corporate oneness, been unmatched in strength by any other religious body.

In the next issue of this journal, a further statement on the sessions of the National Council will be made.

A Christian is one who knows the spirit of Christ to be alive in him.
Horst Bruckner

Friends Testimony on Intoxicants

Part II

The first part of these excerpts from Hugh Doncaster's address on Friends' attitudes and responsibilities toward alcohol appeared in *THE AMERICAN FRIEND* for November 18. This page completes our reprinting of his remarks. The address was given to the annual meeting of the Friends Temperance Union in England, and was first printed in *THE FRIEND* (London.)

Having looked at the arguments raised by the occasional drinkers, let us now look at the case for total abstinence. This case against excess is agreed by all, but what is the case against moderate, or even occasional, drinking?

The first and most important argument is put splendidly by Paul in writing to the Corinthians about the eating of meat sacrificed to idols.

"Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. Howbeit in all men there is not that knowledge, but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled . . . But take heed lest by any means this liberty of yours become a stumbling block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak, perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

If we substitute for "meat sacrificed to idols" the thought of alcohol, and for "temple" public-house, the argument for total abstinence is expressed plainly, and we come to the conclusion that, for the sake of others, we must abstain.

If alcohol maketh my brother to stumble, I will drink no alcohol for evermore that I make not my brother to stumble.

The second reason for total abstinence is the effect of alcohol on moral laxity, and especially on sexual promiscuity where drinking among young people is encouraged, particularly in dance-halls with bars.

The effect of even moderate drinking on motor driving is now well known, and the case for total abstinence before and while being in charge of a car is overwhelming. . . Should not all of us, the writer asks, be at our best all the time? And may we stress this further to Friends who claim that all life is sacramental? If we make this claim, does it not mean keeping our bodies as fit temples for the Holy Spirit? And in this connection it is noteworthy that several people have testified to the fact that it is impossible rightly to pray after even moderate consumption of alcohol.

A further reason lies in the enormous power of the drink trade, its deliberate policy of creating more drinkers, and the lavish use of advertisement to achieve this end. As far as the majority of alcohol consumed involves supporting the drink trade, it is well to consider how far this fact in itself should not lead to total abstinence.

One further reason may be mentioned. The economic argument for total abstinence, as a testimony against a wrong use of our resources, is a strong one. The nation spends approximately one-third as much on alcoholic drink as it does on food for men, women and children. Behind this consumption lies the unproductive use of good food, and the waste of good land in the growing of hops, etc., at a time when large numbers of the world's population are near starvation. It is difficult to square this kind of self-indulgence with love of neighbor, and the caring Christian may well think it his responsibility to abstain from any

consumption of alcohol, rather than add his quota to the self-indulgence which lies behind such facts.

In view of alcohol's known habit-forming tendencies, its effects on judgment, morality and physical reactions, its consequences in terms of human misery, and bearing in mind that consumption in most cases strengthens the hands of the drink trade, whose business it is deliberately to foster the drink habit, we may well affirm that alcohol maketh our brother to stumble, and we shall drink no alcohol forevermore that we make not our brother to stumble.

In the matter of intoxicants, moderation is not enough. But, similarly, total abstinence is not enough. The one may be compared to allowing the rightness of the just war; the other to mere conscientious objection. Just as our Peace Testimony is to be seen as part of our whole concern for the Kingdom of God, arising out of our love of God and our neighbor, involving us in being committed to a more just international order, so is our testimony against intoxicants to be seen as part of our whole concern for the Kingdom of God, involving us in being committed to a better social order. Just as our Peace Testimony leads us to examine and seek to remove the causes of war, so should our testimony on intoxicants lead us to examine and seek to remove the causes of intemperance.

Therefore our testimony should be set in the context of concern for a better social order. We should warmly welcome the interest of the Friends Temperance Union in related subjects like gambling and various aspects of social immorality; we should be actively concerned to remedy bad housing and bad working conditions; we should do what we can to combat boredom and to extend opportunities for healthy, recreative activities; and we should seek to curtail the power of the drink trade and oppose its propaganda.

To isolate teetotalism is as misguided as to ignore it. We need a stronger testimony on intoxicants, seen as part of our concern for the creation of a more Christian social order. Just as refusal to fight is incidental to, but an inevitable corollary of, our Peace Testimony, so refusal to drink alcohol is incidental to, but an inevitable corollary of, our social testimony; and both spring from our understanding of Christian discipleship.

Friends and the Ministry

To the Editor:

I have just finished reading Harold Tollefson's article, "Young Friends and the Ministry" in *The American Friend*, November 18, and I must say I am a little disappointed. Not to minimize the value of correct spiritual guidance and leadership training, which I feel are very important, it seems to me that there are two things that should be mentioned: one an omission from the article and the other a case of misplaced emphasis.

No amount of spiritual guidance or leadership training can supercede the Divine Call of God into the ministry. Friends have been lax in recognizing the need of the Divine Call as far as the ministry is concerned and for that reason they have been slow in recognizing the Call when it comes. So much stress has been placed upon the training program that many young people and adults too are thinking that the Divine Call is not a part of the Ministry itself. No college or seminary in this country or any other can prepare a man to meet the problems of the ministry, only experience and the guidance of the Holy Spirit can do this. Unless the Holy Spirit calls a man forth into the ministry, how can he expect guidance in his work? "How shall they preach except they be sent?"

The other place where I disagree is that which I call a misplaced emphasis. This is in regard to "adequate compensation" for the ministry. I must admit that the ministry is underpaid as far as possessions are concerned and according to the standards of the world, but there are many, many compensations in the ministry that cannot be measured; these more than overbalance the low pay.

In challenging youth for the ministry this "other compensation" ought to be emphasized, yet I see that it was not even mentioned. If the Society of Friends feels that the lack of adequate compensation is keeping men out of the ministry, then the Society of Friends is doomed. Consecrated men and women are needed and needed badly in the Society of Friends, and I am afraid that if the leadership stresses the lack of compensation, then consecrated people

will not be found. More than compensation, we need a *deepening spiritual vision*. There is no lack of compensation; there is only a misplaced emphasis.

Edgar C. White.
West Milton, Ohio.

* * *

I am sorry that my article failed to reveal my original intent—a report on my visit to young Friends now in training and the over-all need for more such persons preparing for full time Christian service. It was not possible to cover all the points in such a brief article, and I hope that other Friends will stress the ones mentioned in the above letter.

Harold Tollefson

A Correction

To the Editor:

I wish to make one correction to Elton Trueblood's letter in *The American Friend* for October 7 entitled "A New Start." My father and mother, Dr. and Mrs. Robert L. Kelly, bought the house at 228 College Avenue in Richmond, Ind., which is now to be called the "Trueblood Retreat House," of the County Commissioners and at their own expense made it into the President's home. Upon their departure from Earlham College in 1917, it was purchased from them by Joseph Goddard, a member of the Earlham Board of Trustees. He, in turn presented the house to the College, to be used as the President's home. President Edwards was the first president to live in it after it was college owned.

Agnes K. Scott
Olivet, Michigan

My Concern for Quakerism

To the Editor:

My special concern is that those of us who are making known our faith should stress the unique features of Quakerism, instead of the beliefs and practices, many of which are held by other Christian sects. I say this because for some years I have been a part of the wider fellowship of a number of churches and so have had occasion to absorb much of their faith and underlying spirit. Then, too, being at a distance from Quaker centres, I have had the additional advantage of perspective and the view-

ing of our Society in a different setting and in comparison with other sects.

Why keep priding ourselves on the fact that we are the sons of God, observe the spirit of brotherly love, that religion is a way of life, that God is an ever-present Being, as though we were the only sect to hold these views? Even our doctrine of the inner life is not at all unique, for the general Christian belief in the Holy Ghost or Holy Spirit carries with it, by and large, the same idea.

Ask a church member to list his sacraments, and he will give three or four. Ask a good Quaker, and his reply would be, "Our sacraments are unlimited, for every noble thing we do, or write, or think, is a sacrament."

Again, to the question often put to me, "How do you practice communion?" I would reply, "Not at fixed times and places, and not with the aid of bread and wine, but at all times and all places and with the aid of stillness, all the beauty and dignity surrounding stillness."

Were I to make known that which lies at the heart and core of the religious Society of Friends, I would refer to a very significant quotation which I came across many years ago, "The measurement of a man's greatness is directly proportional to the number of things he can do without." If withoutness and greatness go hand in hand, then the Religious Society of Friends can truly be termed one of the world's great faiths. And there would be my concern for Quakerism—to picture it as a faith great for its tolerance, great for the leadership it is taking in a liberal and democratic religion, and for the truth contained in Jesus' immortal words: "I come that ye might have life and have it more abundantly."

Esther Hayes Reed
Great Falls, Montana

An Appreciation

To the Editor:

I compliment you in your decision to give "Friends and Divine Grace" by Canby Jones (November 4) a permanent place in *The American Friend*. You are editing a very interesting Church paper.

Isaac E. Woodard
Indianapolis, Indiana

Journey Through Jamaica

By Francis Clark Brown

Francis Clark Brown, who is pastor of the West Milton Friends Meeting in Ohio, recently journeyed to Jamaica. His trip grew out of a concern for Friends there, and his interest in art gave added impetus. A recognized artist, Francis Brown has had a showing of paintings at Earlham College this fall.

I recently returned from a month in Jamaica, a month of service that grew out of a deep concern to help our missionaries on this vital field. In making these plans with Logan Smith, he told me not to come for less than a month, for there was so much to do, and he was right! My Meeting also wanted to help and released me for this service. Several were interested and by their donations made the trip possible. In order to share with others, I have already given several talks and shown my pictures and plan to give more while the living picture is fresh in my mind.

It was a busy month—one in which I gave 35 chaktalks, 22 sermons, took some 250 Kodachrome slides, 700 feet of 16 mm colored movie film, painted 11 oil paintings, made pastoral calls with local pastors, made sick calls, attended a wedding and a funeral, went swimming, visited several schools, took hikes, and did baby sitting.

Logan Smith had just taken over the work of Headmaster at Happy Grove School at the time of my arrival, and also was moving into a new house that was not completed. I had known Logan and Opal Smith for years, but I had not yet met the Lathams. Arthold and Catherine Latham were very kind to me and with their three children made me feel right at home. I painted water color portraits of each of the three children before I left. Arthold is pastor at Seaside and Amity Hall and holds some meetings in Long Hill school as well. He has served the community well and as a man of God in the year he has been there. His serving includes baby dedications, weddings, funerals, sick calls, membership classes, teaching in Happy Grove School, member of the Rest Home Board, and Yearly Meeting work.

Eight different times it was my privilege to speak at the eight o'clock morning prayers at Happy

Grove School. I usually gave a chalk talk.

I held a revival at the Highgate Church with many young people making decisions for Christ. I visited several times in the Lyndale girls home and have a deep sense of appreciation for Sadie Vernon who is in charge. Martha Miller took over the work of Logan Smith at the Friends Educational Council and with the splendid help of Jack Evans, the work goes on. I spoke at the Boys Home one evening. Zephaniah and Frances Cunningham were my hosts while I was in Highgate, and I enjoyed their warm friendship and many kindnesses. Ena DeCosta is also a moving spirit in the Highgate Meeting and school program.

Space will not permit me to tell of all the meetings I spoke in and all the fine people I met, although I must mention the Abrikians. I sat on their front porch and painted the beautiful Blue Mountains. The Vincents at Buff Bay with whom I spent a few days made the trip up to Cascade with me, where I spoke in the mountains. I enjoyed the visit with Gladys Jones, who knew my mother years ago at Penn College. Sada Stanley, whose father was a former West Milton pastor, was very kind and considerate and radiated the spirit of her Master in every-day life. Her daughter Adlyn and son-in-law Jack Evans are moving powers at the Swift-Purscell home. It was a real thrill to visit Mary White, now ninety, who has been in Jamaica sixty-four years and still gives of her prayers and inspiration to those now carrying the burden in the heat of the day.

Jamaica is a beautiful island and I hope to go back and paint there again sometime. But this wonderful work of art is marred by the poverty of the people and the moral problems which they face. To a follower of the Christ, it hurts to see this poverty; but to do nothing about it because a people become used to being poor surely is a sin. Do we not err, when we expect someone to become used to being out of work to being hungry daily, to being without a normal life? Logan Smith has given much of himself to those in Jamaica. He has been the hands of the Christ in an island of need. He has carried the burden of the church. Have you helped him by your prayers and giving? May the Lord bless my efforts in this special

month of messages and service. Let us as a church face up to our responsibilities in Jamaica, or hang our heads and come home.

Friends Aid Inter-Racial Housing

Two families, one Negro, one white, moved into a new housing development near Trevose, Bucks County, Pennsylvania, in November as the first residents in Quaker-planned Concord Park Homes. Charles and Victoria Henry (he is a machine operator, she a book-keeper) and George and Eunice Grier (he is a psychologist, she is Secretary for the Associated Executive Committee of Friends on Indian Affairs) participated in a ceremony opening Concord Park Homes on November 14.

Planned by a group of Quakers, the fifty-acre development of 140 ranch homes is described as the first inter-racial post-war housing project in Bucks County. In Bucks County during the population boom of 1951 to 1955 there will have been in the largest developments alone 20,000 new homes. Negro citizens have been unable to purchase a single one. Concord Park was built by Morris Milgram of Philadelphia and George Otto of Newtown, with the help of more than sixty-five persons, mostly Quakers, who put up \$150,000 to get the project under way.

The slogan of the development is "Under Quaker Leadership Democracy in Housing."

The response to the Concord Park experiment has been heartening, says George Otto, who is chairman of the Friends Social Order Committee and head of a large construction company. "I had a wonderful time giving Friends and friends the opportunity of putting their money where their beliefs were."

The occupants of the first section of twenty-nine homes, some of which will be completed by Christmas, will be about half from majority groups and half from minority groups. To date, seventy buyers have made deposits.

You can best help Friends in Jamaica and elsewhere in our overseas Yearly Meetings by continued support of the United Budget.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

September Monkey, by Induk Pakk; Harpers; 283 pages; \$3.00.

The author of this unusual book is a Korean woman who, through many personal difficulties, paved the way for overcoming centuries-old traditions in her native land. It is an amazing and heart-warming story of one woman who loved and understood people.

Christian missions and Japanese aggression played a large part in her emancipation and in her opportunity to come to America for travel and study. Induk was one of the first Oriental women to speak before groups of men and women. So consecrated was she in her Christian character that she wished to be used of God not only to make conditions more tolerable in her own country but in the world. Many times her faith helped her prove the Korean saying that "utmost devotion moves the heavens."

September Monkey is a rich ex-

perience in reading, for its personal story as well as an interpretation of modern Korea.

Amelia Doddridge.

Coals of Fire, by Elizabeth Hershberger Bauman; Herald Press; 128 pages; \$1.95.

Coals of Fire is a collection of seventeen stories of men and women who practiced doing good for evil. They didn't just talk about loving their enemies; they lived what they talked about. Among the titles you will find "He Went to Russia," the familiar "Christ of the Andes," and "The Man in the Saffron Robe." Friends and others interested in peace will find these stories helpful. They are written primarily for young people.

Olaf Hanson.

* * *

Helen Buckler of New York Meeting has been honored by the National Council of Negro Women for her *Doctor Don* (reviewed in *The American Friend* for August 26), the "brilliant and inspired interpretation of the life and works of (Daniel Hale Williams), a distinguished pioneer in surgery and civic welfare . . . and for her recognition of the significant contri-

bution this documented study can make a fuller and sympathetic understanding of his life and times." Daniel Hale Williams was the forgotten American Negro who performed the world's first successful heart operation in Chicago in 1893. Helen Buckler worked ten years on the research and writing, and wrote the final draft of her book at Pendle Hill where she was recipient of a writing fellowship. This award by the 250,000 member organization is made each year to women outstanding in their respective fields. Among seven women honored this year, Helen Buckler is the only author.

* * *

Race Relations Sunday will be observed on February 13, 1955. This is the 33rd anniversary of this observance. A packet of material on the theme, "... Brethren . . . dwell together in unity" is being prepared by the Department of Racial and Cultural Relations of the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Cost will be 15c per packet (plus postage of 15c for orders up to \$5.00), with quantity prices on each item in the packet also available.

CALM IS THE NIGHT

Calm is the night and a bright star is beaming
In Bethlehem above a manger bed,
Where God, made human flesh, is quietly dreaming
Upon the hay where soft-eyed kine are fed.

Peaceful the night: and angel choirs are singing,
Telling the Christ, the Prince of Love, is born;
And to a world long lost in night are bringing
Tidings of joy to be earth's sunlit morn.

Holy the night! The Son of God is given!
His messengers proclaim Messiah's birth.
To redeem Man, the lustrous gem of Heaven
Has come to walk among the sons of earth.

Cordelia Spitzer.

NATIVITY SCENE

The snow lies evenly in peaceful white
And on the boughs of Christmas trees it clings,
The stars throw infant shadows on the night
Where calm tranquility of Christmas brings
To mind the peacefulness the Holy Child
Created at the first nativity;
It brings to heart His mother warm and mild
Whose soul was filled with heaven's litany.
Within our home, our Bethlehem, there lives
A child whose mother, graceful and serene
Looks up into the eyes of God and gives
Her snow-pure thanks for this dear Christmas scene.

Harold A. Schulz.

THE BIRTHDAY OF THE WORLD

Here in the mystery of the magian night,
God, whose great word was once: "Let there be light!"
Entered His world where light, grown vague and dim,
Could find its resurrection only in Him
Who is the Light. Let Caesar tax and spend,
And spend and tax, and call himself the friend
Of Man made gross with circus and with bread.
By Eternity alone can time be fed!
Here in the manger, hidden and apart,
Cherished nine months close beneath Mary's heart
In the old way of birth; blessed by the peace
Of brown-eyed oxen, lambs with popcorn fleece—
Our elder brothers; and given for crown the stars,
He came to share, flesh-bound, our human bars
And turn their grief to glory. Not of earth
Was He whose coming is the Christmas birth;
Nor did He come to be the Caesar of Heaven.
The Light-of-light, the Life-of-lives here given
Came to affirm: "When all the worlds are dead,
My power shall hold you more than comforted
In the pure Light and Life to which the sun
Is but the shadow of oblivion.
This is the birthday of the world. Tonight
Man has become the Pilgrim of the Light."

E. Merrill Root.

The Sunday School Lesson

By Russell E. Rees

January 9

The Living God

Psalms 103:8-13, Isaiah 40:25-29; Matthew 6:9b; John 4:23-24, 10:30

Dr. J. B. Phillips, translator of *Letters to Young Churches*, asked a group of young people in a bomb shelter during the war, "Does God know about the atom bombs?" At first the young people answered "No." Then they smiled and said, "Why, of course he does." In the first moment, however, they had revealed a too common assumption, that God is somehow very old fashioned and out of date, not nearly as keen and well-informed as we are.

Our religion is an historical religion, but it does not follow that God is an historical God. He is contemporary, living, speaking now just as truly as he lived and spoke in the time of Moses or Jesus. The selected passages for the lesson help to trace the growing awareness of men as to the true nature of God. His messages come to us in code sometimes, and we must break the code and read the message laboriously, but the message is there if we have the patience to decipher it.

Psalm 103 climaxes a long search for the nature of God. There were times when God was seen chiefly as a threat to man's life. He was the avenger, the flaming sword, the potentate to be placated and appeased. But this psalmist knows him as merciful and gracious, slow to anger and plenteous in mercy. "Like as a Father pitieth his children, so the Lord pitieth them that fear him." Jesus refined the idea of fatherhood no doubt, but clearly he did not originate it.

Isaiah is said to have explored the idea of the Holiness of God, and in the passage for today, he again points to the creative power of God. But he does not allow the power idea to blot out the personal relationship of God with man. One cannot say, "My way is hid from the Lord," for his knowledge is very great, and yet, "he giveth power to the faint."

In the New Testament teachings of Jesus, God's nature is more deeply understood. Jesus certainly enriched the idea of Fatherhood, extending it to include not just those who fear him, as in the Psalm, but including the just and the unjust. The conception developed in

John, especially in Chapter 4, is perhaps the high place of New Testament teaching. "God is a Spirit, and they that worship him must worship him in spirit and in truth."

We must not try to own God. He does not belong to any of us. We do not "take God to the heathen." When some boasted to Will Rogers that their ancestors came over on the Mayflower, he replied "Mine were here to welcome them." God is always ahead of us. He is indigenous to all lands and climates. He is living, present, at home among all people. We can only witness to his presence, and in as far as possible, decode his eternal messages that the world may know him better.

Questions: 1. Men sometimes act as if God makes no difference. What are some of the ways in which we can act as if he did make a difference? 2. What do you understand by the statement, "God is a spirit? Does that leave you with a hazy feeling? How can you sharpen up the statement?"

January 16

Christ, the Son of the Living God

Matthew 16:13-17; John 14:8-14

The methods used by Jesus in promoting truth are equally interesting along with his teachings. One finds little effort on Jesus' part to tell men what they must think or believe. Often he asked questions which required people to think, and to form opinions, but his method was that of stimulation rather than stipulation. The church fell into the way of creed-making later, and creed-making is an attempt to determine belief. In the final step, the creed says, "Whosoever does not believe . . . let him be anathema."

However it is impossible to be realistic about our world, without eventually raising the question, "What think ye of Christ?" He did live, and he has influenced history more than any other single individual who has lived. It is well to listen to the testimony of others; "Whom do men say that I, the Son of Man, am?" But sooner or later the question is personal, "Whom say ye that I am?"

Peter's reply is a masterpiece. It deserves more time than can be given here, for every word is significant. "Thou art the Christ, the Son of the Living God." Many expansions of the statement have

been made, "Begotten of the Father, from the substance of the Father, God from God, Light from Light, of one substance with the Father." No doubt these were dictated by the necessities of the time, but for simple statement of truth, it is hard to improve upon the affirmation of Peter. And Jesus seems to have been well satisfied with it.

The second portion of scripture relates an appeal for light on the part of Philip, "Show us the Father." It is the perennial appeal of men. You talk about God, but how do we know? Where can we see the evidence of God's actions? "I'd rather see a sermon than hear one, any day," is the typical attitude of men. And to this Jesus answered simply, "He that hath seen me hath seen the Father." For weeks he had been working, teaching, healing, acting out his revelation. It is possible that they have missed the point of his Life, for it was his Life which was the revelation. To as many as believed (saw and understood and accepted) his revelation he gave the power to become the sons of God.

It seems to me that George Fox's great contribution to religion was his lively sense of the immediate presence of the Living Christ in all human activity. Some wanted to find Christ only in a book, or in a ritual, or in a creed, but Fox asserted that he knew the living Christ, and that he spoke to his need.

These two questions persist, What think you of Christ? and how can we know God? To the first question there are many answers today. It is not uncommon to hear Christ eulogised, but is eulogy what he wants? "You are my Friends, if you do whatsoever I command you."

But the second question is even more imperative, Show us God! Is there anything about our actions and lives which reveal God? Is there any Galilean accent to our speech or our witness which carries conviction to others? From what people see in us, what would they know about God? Is it not true that we are compelled to turn back to Christ and say that in him we have the clearest picture ever given of the character of God.

Question: 1. The two titles, Son of Man and Son of God, are used in these passages. What was the significance of the two titles?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The Greensboro, N. C. regional office of the American Friends Service Committee has instituted a merit employment program designed to help place members of minority races in "non-traditional" jobs. Henry L. Catchings, graduate of the Atlanta University school of social work, is to serve as director.

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Spiceland Friends Meeting (Indiana) reprinted Merton Scott's article on "Share Our Surplus," entitled "Longshot—20 to 1," from the October 21 *American Friend* for use with their Share Our Surplus program in November. An electro-stenciling process was used to make the leaflet directly from the *American Friend* page.

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Simeon Stylites' column in *The Christian Century* for December 1 is titled "Broadcasting a Quaker Meeting," and describes the recent announcement of the British broadcast of a Friends silent meeting as a "dream program." The essay is devoted to the joys of the "sacrament of silence."

* * *

Everett Cattell, missionary of Ohio Yearly Meeting (Damascus), was a recent visitor to the Friends Central Offices at Richmond. He has been on a schedule of visitation that has taken him to Kansas Yearly Meeting and other points. He and Catherine DeVol Cattell can be addressed at Damascus, Ohio, until their return to India in September 1955.

* * *

The cook book, "Friendly Favorites," prepared two years ago by the bazaar committee of Washington, D.C., has netted the American Friends Service Committee a bit more than \$450. The remaining stock is being closed out at \$1.25 each post paid. Interested Friends may write the Quaker Clothing Committee, 2111 Florida Avenue, N.W., Washington 8, D.C.

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The All American Friends Conference will be held at Wilmington, Ohio, in 1957. The exact dates will be announced later, though late June and early July seems most likely. The planning committee, which met recently at Quaker Hill, hopes that family life and attendance by families may be a chief feature of it. Further meetings of the committee will sharpen the plans for a full announcement.

* * *

DeWitt and Grace Foster have accepted the pastoral work with Marshalltown, Iowa, Friends, beginning December 1. They have served in several places in the Five Years Meeting, and retired recently to Centerville, Iowa. Another pastoral change in Iowa Yearly Meeting occurred the first of December as Robert and Esther Woodward of New Sharon began pastoral work at Cedar Creek.

* * *

The Annual Meeting of the Friends

World Committee, American Section and Fellowship Council, is scheduled to meet in Washington, D.C., January 28-30, 1955. The various sub-committees will be meeting at that time and the whole program will be reviewed. It is a time when all Friends are invited to enter into this work, aimed at the promotion of Quakerism and the development of an ecumenical feeling among Friends.

* * *

A new group of Friends is meeting in Arkansas City, Kansas, under the leadership of Luster and Grace Key. It is hoped that a church might be built. The Evangelistic and Church Extension Board of Kansas Yearly Meeting has a concern for this Friends group. Another new Friends Meeting at Grand Junction, Colorado, reports that their numbers have doubled since Dwight and Gladys Smith came to serve last February. An organization meeting was held September 12, with assistance from the Friends Church at Paoonia. Clyde Likes was named Clerk.

* * *

The Caretaker's Cottage at Quaker Heights, Iowa Yearly Meeting's campgrounds near Eldora, Iowa, was dedicated October 7. Special recognition was given Thomas Davis of West Branch and Melvin Laughlin from New Providence for their labor on the building. Melvin Laughlin is Secretary-Treasurer of the Quaker Men's Organization, who sponsored the building of the cottage. Orval H. Cox, Yearly Meeting Superintendent, gave the dedicatory message. Charles Whiteley recognized the newly appointed caretakers, Leslie and Nina McCargar, and gave the closing prayer.

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Willard Jones, former principal of Friends Boys School in Ramallah, Jordan, now Executive Secretary of the Near East Christian Council Committee for Refugee Work, writes that Cecil Hinshaw visited him and Christina Jones on his world trip recently, and that he met two young Friends in Beirut who were on their way to Mosul with a shipment of bulls and heifers from Heifers, Inc. Other Friendly travellers in the Near East have been Dorothy Hutchinson and Hazel DuBois, who stopped in Jerusalem on their way around the world. The Joneses welcome travelling Friends to their home near the City Hotel in Jerusalem; the mailing address is P. O. Box 195, Jerusalem, Jordan.

* * *

Henry and Alma Cox arrived in Holguin on November 8, and are now staying in the home of Juan Guzman, the pastor of the Holguin Meeting. It is the same house in which they lived for so many years as Friends missionaries to China. They report that Juan Guzman is directing the construction of a new community church building at Las Calabazas. Among the activities the Coxes are interested in are the opening of the Union Book Store

of the Evangelical churches in Holguin, and the possibility of libraries in local churches. They had formerly brought down a film strip projector which the Men's Bible Class in Whittier (California) Friends Meeting had given, and hope to secure more film strips. A textbook in Spanish for prospective members is needed, and it is hoped that the book used by North Carolina Yearly Meeting might be adapted for use in Cuba.

* * *

The *World Interpreter* reported recently on the work of Robert and Ingeborg Jones, well-known Friends: "Visitors to Mexico City may now avail themselves of an unusual hostel and orientation center which should give their days in Mexico more than the customary significance. Opened last August at Chilpancingo 23, the center strives to give those interested an opportunity to know Mexico better and to serve the country more effectively. An international cultural program, including language practice, is free to those staying at the hostel and has already been shared by nationals of 17 countries. The center is operated by Robert C. Jones, who lived 24 years in Cuba and has been chief of the Pan American Union's Division of Labor and Social Information, and his wife, Ingeborg H. Jones, who has had experience with the A.F.S.C. and the International Monetary Fund." The hostel is half a block from the Friends Center.

* * *

The Mexican Friends Service Committee, headed by Ed Duckles, has reported on its year's activities. Among their achievements are these: Six Mexican and three Cuban young people were enabled to participate in the Mexican Summer Service Units; one Mexican student was helped through his third year at Earlham College; two other village boys were given the opportunity to go to a commercial school; three Mexican volunteers worked in service units in the U.S., one in El Salvador and one in Europe. The program of the Casa de los Amigos (Friends House) in Mexico City has grown to such an extent that they are now looking for larger quarters. Heriberto Sein continues to take the message of the Service Committee to many communities in Mexico and other countries. This summer, 185 volunteers worked in nine Mexican villages, and four projects continue through the year. Ed Duckles left in October to study Rural Development projects in India and Japan to see what principles and new methods might help the Service Committee work in rural Mexico.

* * *

Horst Rothe, head of the Friends Hospital in Kenya, made contacts with the Friends Medical Society here in this country while he was in the United States in the hope that some mutual exchange might result. On September 26 a small group of Friends Medical Society mem-

bers met at Philadelphia in the home of Dr. Joseph Stokes, Jr., chairman, to hear Dr. Rothe speak about the work of the Friends Hospital. The F.M.S. discussed ways in which it might assist Dr. Rothe's new phase of work with tuberculosis in Kenya, and the following were suggested: Recruiting physicians, nurses or other personnel; giving financial aid, and assisting by helping to get support from Foundations. It was suggested that the F.M.S. attempt to raise \$1,000 for the establishment of one of the 4 bed convalescing houses in the Rehabilitation Settlement. The brochure on the tuberculosis program put out by the American Friends Board of Missions has been sent to all members of the F.M.S.

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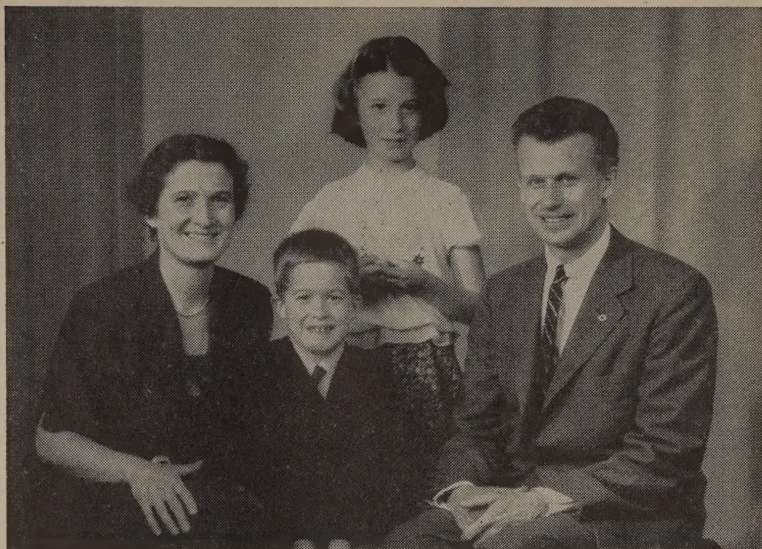
Drafted conscientious objectors from England, Holland and the United States are serving together in a Mennonite Voluntary Service flood clean-up work-camp at Dreischer, Holland. A Mennonite official said this may be the first time in the history of conscientious objection to war that draftees from three countries have performed their alternative service together. Among the four English C.O.'s placed in the work camp by the Friends Ambulance Unit, are two Quakers; the C. O. from Holland is a Dutch Mennonite; those from the United States are Mennonite I-W's serving under the Mennonite Central Committee's Pax program.

* * *

Young Friends from six Yearly Meetings attended a Washington Seminar on Africa in early November. The 24 high school students heard such leaders as Rayford Logan, Ruth Sloan, Betty Zisk, Adele Boke and Dr. Emory Ross, and visited International House, the "President's" Presbyterian Church, various embassies and the Friends Meetinghouse as well as Washington's points of interest. Attending were Earl Jones, Phil Farlow and Howard Hinshaw from North Carolina; Marilyn Moore, Virginia Swift, Sue Schutte, Richard Tileston, Dennis Carpenter, Lawrence Porter, Marilyn Fields and Amos Mills from Indiana; Arlene Primm and Glendora Primm from New York; Sherman Hill, Deanne Rollins, Cynthia Bowie and Peter Perry from Maine; Nancy Tripp, Cynthia Lawrence and John Waldo from Massachusetts; and Dick Sylvester, Karen Kaisand, Mina Lampman and Dale Schwenkel from Iowa. An interesting article on this Washington Seminar by Dick Sylvester appears in the November **Iowa Friend**. Adults attending were Orlando Dick, Dick Faux, Lloyd Lindley, Milton Hadley and Jack Dunn. Harold Smuck served as director.

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Thirty-two persons joined the American Friends Service Committee staff between June 1 and October 31. Of these 17 are Friends: E. Gwendoline Gardner of London Yearly Meeting began a three year appointment to refugee work in Germany; Dr. Herbert Bowles of Honolulu Monthly Meeting will serve as adviser to the A.F.S.C. medical team in Korea during February; Judy Branson of Lansdowne, Pa.,



Pictured above are Ralph Rose, newly-appointed Secretary of the Midwest Office of the Friends World Committee, his wife, Isabel, and children, Susan and David. The headquarters of the new Midwest Office are at Wilmington College, Wilmington, Ohio, and from this base, Ralph Rose is rapidly becoming acquainted with Friends in the area of the seven Yearly Meetings nearby. Ralph Rose has worked with the American Friends Service Committee, and studied religion during the past year at Woodbrooke, England.

will become head of mission in Germany on July 1; C. Lloyd Bailey of Florida Avenue Meeting in Washington will become associate director of conferences for young diplomats in Switzerland beginning January 6; Barrett Hollister of Yellow Springs Meeting will direct the A.F.S.C. conferences for young diplomats in Switzerland, replacing Colin Bell; T. Smedley Bartram, Jr. of Willistown Meeting began work as director of the A.F.S.C. neighborhood house in Acre, Israel, and M. Catherine Evans, assistant dean of students at Indiana University, replaced Isabel Pifer as head of mission in Israel in August; Olive Whitson of Sadsbury Meeting will serve as secretary of Quaker House in Vienna beginning January 1; Fumiye Miho of Honolulu Meeting began serving on staff in Japan in September; Wolfgang M. L. Mendl of London Yearly Meeting will begin work as coordinator of the seminar program in Japan on January 1; Kermit and Mary Whitehead, farm owners in Iowa and members of Honey Creek Friends Meeting, will begin service on the staff in Jordan on February 1; Douglas and Dorothy Steere left on their fourth tour on October 22, seeking opportunities for service and goodwill in Japan, India and Africa for six months. Four Friends were appointed to the national office staff; Sydney Bailey of London Yearly Meeting as associate director of program at the United Nations, Katherine Karsner of Race Street Meeting as clothing secretary, Winifred McPhedran of Gwynedd Meeting as assistant to director of Social and Technical Assistance, and Joanne Mott of West Branch Meeting as assistant to director of Overseas Work Camps. Another recent appointment is that of Ed Meyerding, head of the Illinois American Civil Liberties

Union and member of 57th Street Meeting in Chicago as Head of Friends Mission in Vienna, beginning in January.

Friendly Fellowship

HIGH POINT, NORTH CAROLINA—The non-resident friends of High Point Monthly Meeting in North Carolina will be interested in the following, which appeared in our bulletin on November 21. Our distant friends may have wondered why we have been so long in beginning actual work on our new building but we felt that we should not run up big indebtedness until the prospect of actual ability was clear. Enthusiasm has not died and the steadily growing attendance bears witness of this.

At an enthusiastic and well-attended session of the Monthly Meeting, the Executive Committee of the Building Council was authorized to proceed at once to negotiate the necessary contracts for the construction of our new building at a cost not to exceed \$396,000 and with a debt limit of not more than \$50,000. . . . By the first of the year or shortly thereafter we should be ready to sign contracts. Thus our patient plodding and planning, our dreaming and working and giving should soon culminate in steel and stone and brick which will become a spiritual home and haven for us and those who come after us.

Alice Page White.

* * *

WINCHESTER, INDIANA—Lyle Love assisted in a very successful revival at Bear Creek which closed November 14. The Winchester Quarterly Meeting met

at Winchester on November 20. The missionary group as usual met at 9:00 a.m. while the Ministry and Council met in the second auditorium. After the business was taken care of a spirit of prayer hovered over the group during the remainder of the session. During the open meeting the work of the American Friends Service Committee was stressed. R. Ernest Lamb in his message dwelt on the spiritual aspect of service.

A union service of the Farmland churches was held in the Friends Church on Thanksgiving eve.

Tycia Lamb.

* * *

CENTRAL CITY, NEBRASKA — Visiting Friends at Central City in recent months have been Leonard and Edith Wines in July and Robert and Margaret Simkin in September. It was very helpful and instructive to listen to these friends tell of conditions and service in Africa and China. The warm friendship of these Friends meant much to us.

Central City Meeting is doing its share in the religious leadership of the larger community. In June it cooperated with three other churches in a very successful community vacation Bible school. The facilities of the Meetinghouse were used for the kindergarten department of the school. Corona R. Cook served as general superintendent of the community school. Lindley J. Cook assisted in various ways.

Corona Cook is serving a second year as president of the Merrick County Council of Church Women. Public meetings are increasing in attendance. Wilma Jensen is serving as chairman of the committee on Christian Social Action. Over one thousand pounds of clothing have been collected and shipped to Church World Service. Seven hundred forty pounds of soap were made by the county ladies and shipped to Asia through the American Friends Committee. Christmas card pictures and old spectacles were collected and shipped to Asia.

Lindley J. Cook is serving as president of the Merrick County Ministers Alliance.

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PENN QUARTERLY MEETING, COLORADO — Penn Quarterly Meeting was held at Palmer Lake, Colorado, on November 13. Since this was the first Quarterly Meeting held in the remodeled Little Log Church, it was an especially joyous occasion. Quarterly Meeting at Palmer Lake frequently brings a storm and this was no exception as a light snow fell throughout the day. However the moisture was very welcome as Colorado has a serious water shortage at the present time. T. Clio Brown, the General Superintendent of Nebraska Yearly Meeting, brought the message in the meeting for worship based on an insight he had received into the meaning of Luke 24:28-29 during his recent illness. In the incident of the two men who were joined by Christ on the Emmaus road, Christ "made as though he would have gone further." But the two men constrained him. T.

Clio Brown stated that we must be willing to go on with Christ rather than pull him down to our plane of living.

The clerk of the Quarterly Meeting, Ava C. Maris, had just returned from a visit with her sister and brother-in-law, Mira C. and Dr. A. A. Bond in Jacksonville, Florida. Through her report of this trip, we felt very close to the Bonds and to the mission work in Kenya Colony where they served for many years.

The new church building in Denver is nearing completion, and a substantial contribution was recently received by the Deer Trail Friends for their building fund.

Katherine Honold.

* * *

MOORESVILLE, INDIANA — The Quaker Men of the Mooresville Friends Church have carried on a farm project this year. They rented and operated a farm, putting out about seventy-five acres to corn and soy beans. The men of the Meeting have done all of the farm work, with the exception of the bean combining. They have recently completed the corn harvesting, and in spite of the exceptionally dry season have realized about fifteen hundred dollars from the project.

The farm project has been managed by a committee headed by Lee Copeland. At times as many as twelve men have worked together on the job. Twelve tractors did nearly all of the plowing on one day. The women were also helpful, providing the dinners at the farm when the men were working. At least part of the funds will go to the Building Fund.

A Sunday evening Fellowship Forum at Mooresville recently featured Professor Landrum R. Bolling of Earlham College who spoke on "Toward a Constructive Peace."

* * *

WEST MILTON, OHIO — An interesting session of West Branch Quarterly Meeting held at West Milton November 20-21 was attended by representatives of the six Monthly Meetings, Center, Ludlow Falls, Dayton, Green Plains, West Milton and the new Meeting at Fairborn. Leonard Wines, returned Friends missionary from Kenya, gave a most informative talk on the work and conditions there and displayed unique trophies. Francis Brown, pastor at West Milton, showed 240 colored slides of Jamaica to a large audience at the Sunday evening meeting. He worked in Jamaica with Logan Smith from September 7 to October 6. Eventually many Friends of Indiana Yearly Meeting will have the privilege of this pictorial visit.

An offering of slightly more than \$60 was contributed at this session to meet some current needs at Fairborn.

A bazaar held by the Friendly Friends class on November 27 earned for them more than \$100 which will be used for church improvement. West Milton's attendance at Sunday morning worship service has averaged more than 100 since Sept. 1.

Minnie Schatzley.

BIRTHS

EICHENBERGER — To Richard and Kathryn Brandenburger Eichenberger of Oskaloosa, Iowa, a son, Steven Leroy, on November 6.

KLEPINGER — To Winston and Marilyn Fogle Klepinger of West Milton, Ohio, a son, William Duke, on November 17.

LINDAHL — To Louis and Elizabeth Mesner Lindahl, on October 23, a son, Louis Timothy, at Central City, Nebraska.

RHOADS — To Melvin and Winnifred Cornell Rhoads, a daughter, Jacqueline Marie, on November 16, at Des Moines, Iowa.

STANTON — To Alfred H. and Harriet M. Stanton of Wellesley Hills, Mass., a daughter, Abigail Mary, on October 9.

WRAY — To Wesley and Alice Elliott Wray, a daughter, Joan Leslie, on November 20, at Muncie, Indiana.

MARRIAGE

BREWER-BROWN — Audrey Lucille Brown to Thomas P. Brewer, on October 15, at the home of the bride's parents in Newberg, Oregon, with the bride's father, Clem Brown, officiating.

COMFORT-FANKHAUSER — Ellen Marcille Fankhauser of Newberg, Oregon, to Marion Ray Comfort of Caldwell, Idaho, at Newberg Friends Church on September 4. John G. Fankhauser, father of the bride, officiated, assisted by Frederic Carter.

DOLEMAN-DETERLING — Janice E. Deterling, daughter of Rolland and Thelma Deterling, of Muncie Friends Meeting, Indiana, to Bradley Doleman, also of Muncie, on November 20, at the local Meeting, Robert M. Jones, pastor, officiating.

LOCKE-MELTON — Jo Ann Melton, daughter of Ethel and William Melton, to Max Locke, all of Muncie, Indiana, on November 24, at Friends Memorial Meetinghouse, Robert M. Jones, pastor.

SNOW-HINSHAW — Janet Elaine Hinshaw of Newberg, Oregon, to Peter Snow of Portland, Oregon, at Newberg Friends Church on August 24. Kelsey E. Hinshaw, father of the bride, officiated, assisted by John G. Fankhauser.

SWANDER-HOLLOWAY — Marilyn Holloway, daughter of Homer and Rosemary Keesling Holloway, to Charles Swander of Yorktown, Indiana, on November 26, at Friends Memorial Meeting in Muncie, Indiana, Robert M. Jones officiating.

TOMLINSON-COLCORD — Virginia Carolyn Colcord of Newberg, Oregon, to Dale Tomlinson of Vancouver, Washington, at Newberg Friends Church on September 11, with Morgan S. Odell, president of Lewis and Clark College, officiating.

DEATHS

EVES — J. Walter Eves, on September 15, at Oskaloosa, Iowa. The son of Parvin and Eleanor Pilkington Eves, he was born in Millville, Pa., on September 30, 1865. At the age of 15, after his father's death, he came to Cedar County, Iowa. Here he worked and attended school during the

winter months. He took advanced business training at the Cedar Rapids Business College, and started a general merchandise store in Springdale. On September 3, 1891, he was united in marriage with Amanda Worthington. To this union were born three children: J. Parvin of Kenilworth, Illinois; Mary Cadwallader of Route 2, Oskaloosa, and Eleanor Beier of Lansdowne, Pa. In order to be near Penn College the family moved to Oskaloosa in 1914 where the home has since been maintained. Amanda Eves passed away July 30, 1933. Walter was later united in marriage with Anna Leighow on June 28, 1941. Surviving are the three children; Anna Eves; seven grandchildren, Wayne Eves, Nerlyn Eves Moninger, Eileen Beier and Marilyn Beier Hartwell, Eves Cadwallader, Warren Cadwallader Webber and Eleanor Cadwallader Lumpkin; and 13 great-grandchildren.

FREEMAN—Grace Thornburg Freeman, on October 28, at Indianapolis, Indiana. She was the daughter of Nathan and Louise Green Thornburg, a birthright member of Friends and a native of Randolph County, Indiana. Her grandfather, Jonathan Thornburg, donated the land for Jericho Meeting in Winchester Quarterly Meeting and it was near this Meeting and under its influence where she grew into Christian womanhood. She moved with her parents to Muncie in 1913 and in 1917 married Ernest Freeman, prominent farmer of Delaware County. Her home and her Meeting took first place in her life. Her husband, Ernest; a son, Vernon; two grandchildren; and one brother, Dr. Kenneth Thornburg of Indianapolis, survive. Funeral services were conducted at Friends Memorial Meeting in Muncie by Robert M. Jones, pastor.

GREEN—Martha E. Green, on August 21, at Newberg, Oregon, aged seventy. She was born April 30, 1884, at Cuba, Kansas, daughter of Richard and Johanna Brown. She married Elmer Green at Cleo, Okla., January 11, 1903. For the past 34 years she had been a member first at Springbrook Meeting and then at Newberg Meeting. Surviving are her husband; two daughters, Thelma Green of Newberg and Myrtle Fanno of Beaverton, Ore.; a son, Merle Green of Seattle; two sisters, Myrtle Mardock and Harriett Dyer of Newberg; a brother, T. Clio Brown of Colorado Springs, Colo., and six grandchildren. Funeral services were held at Newberg Friends Church with Carl Miller and John Fankhauser officiating.

KELLUM—Donald Reeve Kellum, on October 17, at Indianapolis, Indiana, aged fifty-nine. Born at Fairfield, near Camby, Indiana, he grew to young manhood in the Friends community there, and was graduated from Earlham College. Active in the affairs of Western Yearly Meeting for many years, he had served the Indianapolis Monthly Meeting as Clerk of the Meeting on Ministry and Counsel, Treasurer of the Church Federation of Indianapolis, and member of the Board of Directors of the Wheeler City Rescue Mission, and of the Board of Directors of the Bertha Ballard Residence for Young Women. At the time of his death he was president of the Ballard Ice Cream Company, a division of the National Dairy Products Association. Surviving are his wife, Helen Triggs Kellum; a son, John Reeve Kellum; his mother, Emma Reeve

Kellum; a brother, Charles R. Kellum; and a granddaughter, Virginia Reeve Kellum. Funeral services were held at Indianapolis with Herbert Huffman, Minister, and Geraldine H. Moorman, Assistant. Burial was in the Fairfield Friends Cemetery.

SCHMOE—Minta Schmoë, on October 31, at Newberg, Oregon, aged eighty-nine. She was born April 22, 1865, at Cottonwood, Kansas, daughter of Jesse and Barbara Moon. She married Ernest C. Schmoë at Lawrence, Kansas, August 27, 1889. They celebrated their sixty-fifth wedding anniversary this year. They came to Oregon from Colorado 29 years ago. She was faithful in the church and Sunday School and interested in young people. She was a member of the W.C.T.U. and had been a president of that group. She is survived by her husband, Ernest; two daughters, Karlana Martin of Newberg and Inez Voorhees of Whittier, Calif.; three sons, Geary Schmoë of Newberg and Floyd W. and Othel H. Schmoë of Seattle; one brother, J. Floyd Moon of Los Angeles; 26 grandchildren and 22 great-grandchildren. Funeral services were held at Newberg Friends Church with Charles Beals and John Fankhauser officiating.

SMITH—Mary B. Smith, on November 10, in Indianola, Iowa, after a short illness, aged ninety-one. She had been in failing health for eight years. She was born May 4, 1863, the daughter of Stephen and Mary Farrington Mosher, a Quaker family who came to Warren County, Iowa, from Mt. Gilead, Ohio, in 1856. She was a birthright member of the Society of Friends, having had her membership with Motor Friends for a period of over 70 years. She was converted as a young girl in the revival meeting held by Caleb and Marian Johnson at the church then called Waveland. She loved her Lord and was devoted to the work of the church and active as long as possible. She was united in marriage

to Clark W. Smith on Oct. 31, 1888, who passed away May 15, 1919. Her home was in the Motor community until a few years after the death of her husband. She went with her daughters to Oskaloosa while they attended William Penn College, then went to Indianola with her daughter May Alice Smith, a teacher in the Indianola High School. Her five children survive: Leola and May Alice of Indianola, Iris of Oskaloosa, librarian at William Penn College, Earl E. and Fred E. of Motor. She has six grandchildren and ten great-grandchildren. Ministers were J. Paul Hadley of Indianola and Lewis May of Motor. Burial was in Motor Friends Cemetery.

WATSON—Elmer H. Watson, on August 24, at Newberg, Oregon, aged seventy-seven. He was born near Zumbrota, Minnesota, on March 19, 1877. He was a member of the Newberg Friends Church, serving on the Ministry and Oversight and the Finance Committee, and had been a member of the Bell, Calif., Friends Church for forty years before coming to Newberg. He is survived by his wife, Faustina Watson; a son, Leon Watson of Bell, California; three daughters, Minnie Stauffer of Bell, Mabel Chambers of Huntington Park, Calif., and Ethel King of Downey, Calif., five grandchildren and four great-grandchildren. Funeral services were held at Newberg with Merrill M. Coffin and Ray L. Carter officiating.

WHITE—George A. White, on November 12, at Owensburg, Indiana, aged fifty-eight. He was a member of Winchester Friends Church. Surviving are a daughter, Billie Jean Onkst of Winchester; his mother, Mrs. S. D. White of Winchester; one sister, Vera Gardener of Zanesville, Ohio; four brothers, Carlton, Joe and Howard of Winchester and Ivan of Richmond; and two grandchildren.

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Westtown School
Box No. 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spidler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 7-7531 (Th-Thornwall; As-Asberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald Dillon, Minister, Phone FImore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45. Morning 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave. N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Meeting 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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